



# ESSENTIAL OBLIGATIONS FOR EVERY MUSLIM MAN AND WOMAN

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الواجبات المتحتمات  
المعرفة على كل مسلم  
ومسلمة

لشيخ الإسلام محمد بن عبد الوهاب



**In the name of Allah, the Most Merciful, Bestower of Mercy**

**THE THREE FUNDAMENTAL PRINCIPLES THAT EVERY MUSLIM  
MAN AND WOMAN MUST KNOW:**

The servant must have knowledge of his Lord, his religion, and his Prophet (ﷺ).

So if it is said to you: Who is your Lord? Then say: My Lord is Allah, the One who has nurtured me and all of creation with His favors and blessings. He is the sole focus of my worship and there is nothing that I worship besides Him.

And if it is said to you: What is your religion? Then say: My religion is *Islam* which involves submission and the surrender of one's self to Allah alone through Islamic monotheism (*tawheed*) along with obedience while disassociating one's self from polytheism (*shirk*) and its people.

And if it is said to you: Who is your Prophet? Then say: (My Prophet is) Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib ibn Haashim. Haashim was from (the tribe of) Quraysh; and Quraysh were from the Arabs; and the Arabs have descended from Ismaa'eel, the son of Ibraaheem – and may the most excellent prayers of peace and blessings be upon the two of them as well as our Prophet.



## THE FOUNDATION OF THE RELIGION AND ITS MOST BASIC PRINCIPLE INVOLVES TWO AFFAIRS:

1- The command to worship Allah alone without directing any form of worship to other than him. One should promote this principle and show allegiance in accordance to it. And this principle should be used to identify disbelievers because of their abandonment of it.

2- The severe warning concerning polytheism (*shirk*). One should be straightforward and unrelenting concerning this principle and disassociate one's self in accordance with it. And this principle should also be used to identify disbelievers because of their practice of it (i.e. *shirk*).



## THE CONDITIONS OF “*LAA ILAAHA ILLA ALLAH*”:

**THE FIRST:** Knowledge, which involves knowing its meaning which consists of both negation and affirmation.

**THE SECOND:** Certainty, which involves a comprehensive understanding of its meaning which prevents an individual from falling into doubt and confusion.

**THE THIRD:** Sincerity, which opposes polytheism (*shirk*).

**THE FOURTH:** Truthfulness, which opposes lying and prevents an individual from falling into hypocrisy (*nifaq*).

**THE FIFTH:** Love for this expression because of what it indicates and contentment for what it represents.

**THE SIXTH:** Compliance, which involves fulfilling the rights of this great testimony. An individual is able to do this by performing obligations exclusively for Allah seeking only His pleasure.

**THE SEVENTH:** Acceptance which opposes rejection.



## THE TEXTUAL EVIDENCE FOR THESE CONDITIONS IS EXTRACTED FROM THE BOOK OF ALLAH AND THE SUNNAH OF THE MESSENGER OF ALLAH (ﷺ):

The proof for the condition of knowledge is the statement of Allah: **"So know, that there is no deity except Allah."** [Surah Muhammad 47:19] and His statement: **"Except those who bear witness to the truth upon knowledge."** [Surah az-Zukhruf 43:86] The meaning of the statement **"upon knowledge"** is that they know in their hearts what they utter with their tongues.

And from the prophetic *sunnah* is the authentic narration in *Sahih Muslim* which was narrated upon the authority of 'Uthman (رضي الله عنه) who said that the Messenger of Allah (ﷺ) said: "Whoever dies knowing that there is no god except for Allah will enter the Paradise."

The proof for certainty is the statement of Allah: **"Indeed the believers are those who believe in Allah and His Messenger. They do not doubt and they strive with their wealth and their lives in Allah's path. Those are the ones who are truthful."** [Surah al-Hujurat 49:15] So the condition which establishes the truthfulness of their faith is their lack of doubt which means that they did not complain. As for the one who doubts, then this is from the hypocrites (*munafiqun*).

And from the prophetic *sunnah* is the authentic narration in *Sahih Muslim* which was narrated upon the authority of Abu Hurairah (رضي الله عنه) who said that the Messenger of Allah (ﷺ): "I bear witness that there is no god except for Allah and that I am the Messenger of Allah. The servant who meets Allah with no doubts concerning these two testimonies will not be prevented from the Paradise."

It has also been transmitted upon the authority of Abu Hurairah (رضي الله عنه) from a longer narration that: "Whomever you meet from those who are beyond this wall; if they bear witness that there is no god worthy of worship except Allah with complete certainty, then give them glad tidings of the Paradise."

The proof for sincerity is the statement of Allah: **"And certainly for Allah is the pure religion based upon sincerity<sup>1</sup>."** [Surah az-Zumar 39:3] as well as His statement: **"And they were not commanded except to worship Allah**

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<sup>1</sup> **Translator's Note:** The meaning of sincerity here is as Sh. Muhammad Ameen ash-Shinqiti explains in his *tafseer* of this verse: "That one worships Allah while sincerely dedicating all of his religion and worship to Him. So the intended meaning here is sincere worship of Allah alone and directing it to only Allah, purifying it of major and minor polytheism (*shirk*). This can be clearly understood from the wording of the verse."

alone, sincerely dedicating their religion to him (like Abraham)." [Surah al-Bayyinah 98:5]

And from the prophetic *sunnah* is the authentic narration found in *Sahih al-Bukhari* which is narrated upon the authority of Abu Hurairah (رضي الله عنه) who said that the Prophet (ﷺ) said: "The people who will benefit from my intercession the most are those who say: '*Laa Ilaaha illa Allah*' sincerely of their own will, straight from their hearts."

And in *Sahih Muslim* it is narrated upon the authority of 'Utban ibn Malik (رضي الله عنه) that the Prophet (ﷺ) said: "Indeed Allah has forbidden from the Hellfire whoever says: '*Laa Ilaaha illa Allah*' seeking the face of Allah the Mighty and Majestic."

And Imam an-Nasaa'i narrated in his book *al-Yawm wal-Laylah* from the transmission of two different companions that the Prophet (ﷺ) said: "No servant says: '*Laa Ilaaha illa Allah wahdahu laa shareeka lahu, lahul-Mulk wa lahul-Hamd, wa huwa 'ala kuli shay'in qadeer*' sincerely from his heart such that his tongue utters it truthfully, except that Allah will cause the heavens to open so that He may look upon the one who has said it from the people of the earth. And the one whom Allah looked upon will be granted whatever he asks."

The proof for truthfulness is the statement of Allah the Exalted: "**Alif, Lam, Meem. Do the people think that they will be left to say: 'We believe' and they will not be tested? Surely, We have tried those who came before them, and certainly Allah will clearly identify those who are truthful, and certainly He will clearly identify the liars.**" [Surah al-'Ankabut 29:1-3] as well as His statement: "**And from the people are those who say: 'We believe in Allah and the Last Day,' but they are not believers. They (attempt to) deceive Allah and those who believe, but they only deceive themselves while they are unaware. In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because of what they used to deny.**" [Surah al-Baqarah 2:8-10]

And from the prophetic *sunnah* is the authentic narration found both *Sahih al-Bukhari* and *Sahih Muslim* which is narrated upon the authority of Mu'adh ibn Jabl (رضي الله عنه) who said that the Prophet (ﷺ) said: "There is no one who bears witness truthfully from his heart that there is no god except for Allah; and that Muhammad is His servant and Messenger, except that Allah forbids him from the Hellfire."

The proof for love is the statement of Allah the Exalted: "**And from the people are those who take others beside Allah as equals. They love them as they (should) love Allah. But those who believe are stronger in their love of Allah.**" [Surah al-Baqarah 2:165] as well as His statement: "**O you who believe, whoever from amongst you should abandon his religion; Allah will bring forth (in place of them) another people whom He will love and**

who will love Him. (They are) kind towards the believers, strong against the disbelievers; they strive forth in the way of Allah and do not fear the criticism of those who criticize." [Surah al-Ma'idah 5:54]

And from the prophetic *sunnah* is the authentic narration in *Sahih al-Bukhari* which is narrated upon the authority of Anas (رضي الله عنه) who said that the Messenger of Allah (ﷺ) said: "There are three characteristics that will allow whoever possesses them to taste the sweetness of faith: That Allah and His Messenger are more beloved to him than anything else. That he loves an individual only for the sake of Allah. And that he hates to return to disbelief after having been saved from it just as he hates to be thrown into the Hellfire."

The proof for compliance and submission is the statement of Allah: "And return [in repentance] to your Lord and submit to Him." [Surah az-Zumar 39:54] as well as His statement: **"And who is better in religion than the one who submits himself to Allah while doing good (deeds)."** [Surah an-Nisa 4:125] and His statement: **"And whoever submits his face to Allah while doing good (deeds) then he has grasped the most trustworthy handhold."** [Surah Luqman 31:22] This trustworthy handhold is '*Laa Ilaaha illa Allah*'. Another proof for compliance and submission is Allah's statement: **"But no, by your Lord, they will not have Faith, until they make you (O Muhammad) judge concerning everything that they dispute amongst themselves, and then find within themselves no resistance against your judgments, and accept with full submission."** [Surah an-Nisa 4:65]

And from the prophetic *sunnah* is the statement which is ascribed to the Messenger of Allah (ﷺ): "None of you truly believes until his desires coincide with what I have brought."<sup>2</sup>

The proof for acceptance is the statement of Allah the Exalted: **"And similarly, We did not send before you any warner to a community except that its affluent people said: 'Indeed, we found our fathers upon a religion, and surely we will follow in their footsteps. Each warner said: 'Even if I brought you better guidance than the religion which you found your**

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<sup>2</sup> **Translator's Note:** This narration which Imam an-Nawawi chose to include in his forty *hadeeth* has been declared weak by Ibn Rajab in *Jami' al-Uloom wal-Hikam* and other than him. Despite the weakness of this narration, we can say that its meaning is correct because of the many authentic texts which support it like the statement of Allah: **"But no, by your Lord, they will not have Faith, until they make you (O Muhammad) judge concerning everything that they dispute amongst themselves, and then find within themselves no resistance against your judgments, and accept it with full submission."** [Soorah an-Nisaa 4:65] as well as the statement of the Messenger of Allah (ﷺ) which can be found in both *Sahih al-Bukhari* and *Muslim* "None of you truly believes until I become more beloved to him than himself, his children, and all of mankind." So the meaning of the narration cited by Shaykhul-Islam here is correct and it refers to a type of compliance and submission which is complete and an objective that we should all strive to achieve.

fathers upon?' They said: 'Indeed we are disbelievers in whatever you were sent with.' So We responded to them with Our requital; so see what was the end of the deniers." [Surah az-Zukhruf 43:23-25] as well as His statement: "Indeed, whenever it was said to them, "There is no god but Allah (*'laa ilaaha illa Allah*)," they would respond with arrogance and say, "Are we to leave our gods for a crazy poet?" [Surah as-Safat 37:35-36]

And from the prophetic *sunnah* is the authentic narration in *Sahih al-Bukhari* which is narrated upon the authority of Abu Musa (رضي الله عنه) who said that the Prophet (ﷺ) said: "The example of what Allah has sent me with of guidance and knowledge is like the example of an abundance of rain falling down upon the earth. Some of the fertile land absorbed the rain and produced a large amount of grass and vegetation. Another portion of land was empty such that the water collected on top of it. Allah benefited the people by way of it such that they drank from it, and used it to irrigate and cultivate the land. Another portion of land was barren and would not absorb the rain water or produce vegetation. The first piece of land was the example of the one who is granted understanding of the religion of Allah. So Allah benefits him by way of what I have been sent with such that he learns and teaches others from what he has learned. The last piece of land is the example of the one who is negligent concerning this affair and he does not accept the guidance of Allah which I have been sent with."





## THE THINGS WHICH NULLIFY ISLAM:

Know that there are ten things which nullify an individual's Islam:

**The First:** Committing polytheism (*shirk*) by directing worship to other than Allah the Exalted. Allah the Exalted says: **"Indeed Allah does not forgive that others should be made to share in His worship, but He forgives whatever is less than that to whomever He wills."** [Surah an-Nisa 4:116] And He says: **"Certainly, whoever associates others (in worship) with Allah; Allah has forbidden for him the Paradise, and his refuge is the Fire. And there cannot be for the wrongdoers any helpers."** [Surah al-Ma'idah 5:72] An example of this can be found in sacrificing to other than Allah like the one who sacrifices to the *jinn* or to a cow.

**The Second:** The one who places intermediaries between himself and Allah; invoking them and calling upon them to intercede on his behalf and relying upon them has committed disbelief by the unanimous agreement of the scholars.

**The Third:** Whoever does not assign disbelief to polytheists (*mushrikun*), or holds doubts concerning their disbelief, or believes that their way is correct has disbelieved.

**The Fourth:** Whoever believes that there is guidance which is more complete than the guidance of the Prophet (ﷺ) or that the judgment of other than him is better than his judgment like the one who prefers the judgment of the *tawaagheet*<sup>3</sup> over his judgment. This individual has committed disbelief.

**The Fifth:** Whoever hates anything that the Messenger of Allah (ﷺ) was sent with disbelieves; even if he acts upon it.<sup>4</sup>

**The Sixth:** Whoever ridicules or mocks something from the religion of the Messenger (ﷺ) or scoffs at its rewards or punishments has committed disbelief.

The proof of this is the statement of Allah the Exalted: **"Say, Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after belief."** [Surah at-Tawbah 9:65-66]

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<sup>3</sup> **Translator's Note:** *Tawaagheet* is the Arabic plural form of the word *taghut*. The word *taghut* in Arabic generally refers to anything which is worshipped besides Allah. The Shaykh goes on to elaborately discuss the meaning of *taghut* in the final chapter of this treatise.

<sup>4</sup> The evidence for this is the statement of Allah the Exalted: **"That is because they disliked what Allah revealed, so He rendered their deeds worthless."** [Soorah Muhammad 47:9]

**The Seventh:** Magic which may include repelling (*sarf*) and enticing (*'atf*)<sup>5</sup>. So whoever does this or is pleased with this has committed disbelief. The evidence for this is the statement of Allah: **"But neither of these two (angels) taught anyone (magic) until they had said, We are merely a trial, so do not disbelieve (by practicing it)."** [Surah al-Baqarah 2:102]

**The Eighth:** Aiding and supporting the polytheists (*mushrikun*) against the Muslims. The evidence for this is the statement of Allah: **"And whoever from amongst you sides with them, then indeed, he is (one) of them. Indeed, Allah does not guide oppressors."** [Surah al-Ma'idah 5:51]

**The Ninth:** Whoever believes that some people are not bound to the legislation of Muhammad (ﷺ) in the same way that Khidhr was "not bound" to the legislation of Musa (عليه السلام) is a disbeliever.

**The Tenth:** Whoever turns away from the religion of Allah the Exalted, refusing to learn it or implement it has disbelieved.

The proof of this is the statement of Allah the Exalted: **"And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We will severely requite from the criminals."** [Surah as-Sajdah 32:22]

In all of these things that nullify one's Islam, there is no distinction to be made for the one who does so in play, while serious, or out of fear. The only person who is exempted is the one who was compelled to do so.

All of these things (that we have mentioned) are from the most dangerous of affairs and from the things which occur quite frequently. So it is important that the Muslim is aware (of these things) and that he fears falling into them. Allah's refuge is sought from the things which incite His anger and bring about His painful punishment.



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<sup>5</sup> **Translator's Note:** *Sarf* and *'atf* are from the type of magic which makes a person either attracted or repelled by someone.

## PURE ISLAMIC MONOTHEISM CONSISTS OF THREE CATEGORIES:

**The First Category:** The monotheism of Allah's Lordship (*tawheed ar-Ruboobiyyah*) which was affirmed by the disbelievers at the time of the Messenger of Allah (ﷺ). But their affirmation of this type of monotheism alone did not enter them into a state of Islam. Rather the Messenger of Allah (ﷺ) fought against them and made lawful the spilling of their blood as well as the seizure of their wealth. This type of monotheism only involves acknowledging the actions of Allah the Exalted.

The evidence for this is the statement of Allah: **"Say: Who provides for you from the heavens and earth? Is there another who possesses the hearing and sight and who brings the living out of the dead and brings the dead out of the living and disposes the affairs? They will say: Allaah. Then say: Then will you not fear Him."** [Surah Yunus 10:31] And the verses which establish this are many.

**The Second Category:** The monotheism of Allah's exclusive right to be worshipped (*tawheed al-uloohiyyah*). This is the type of monotheism wherein the people have differed from the very earliest periods until today. This type of monotheism involves the actions of the servant like supplicating, making vows, sacrificing, hoping, fearing, relying upon, displaying reverence and apprehension, and offering repentance. All of these forms of worship are supported by evidence presented in the Qur'an.

**The Third Category:** The monotheism of Allah along with His Names and Attributes. Allah the Exalted says: **"Say: He is Allah; One. Allah the Eternal Provider; He does not beget nor was He begotten, and there is not for Him any equal."** [Surah al-Ikhlās 112:1-4] and He says: **"And to Allah belong the best of names, so invoke Him by them. And abandon those who deviate concerning His names. They will be recompensed for what they used to do."** [Surah A'raf 7: 180] and He says: **"There is nothing like Him, and He is the All-Hearing, All-Seeing."** [Surah Shura 42: 11]



## THE OPPOSITE OF ISLAMIC MONOTHEISM (*TAWHEED*) IS POLYTHEISM (*SHIRK*).

Polytheism (*shirk*) is divided into three categories: major polytheism (*shirk akbar*), minor polytheism (*shirk asghar*), and hidden polytheism (*shirk khafi*).

Major polytheism (*shirk akbar*) will not be forgiven by Allah and it prevents righteous actions from being accepted. Allah the Mighty and Majestic says: **"Indeed Allaah does not forgive that others should be made to share in His worship, but He forgives whatever is less than that to whomever He wills."** [Surah an-Nisa 4:116] And the Glorified One says: **"And the Messiah said: 'O Children of Israel, worship Allah; my Lord and your Lord. Certainly, whoever associates others with Allah; Allah has forbidden for him the Paradise, and his refuge is the Fire. And there cannot be for the wrongdoers any helpers.'"** [Surah al-Ma'idah 5:72]

And the Glorified One says: **"And We will review what actions they have performed and make them like scattered dust."** [Surah al-Furqan 25:23] And the Glorified One says: **"If you should associate (anything) with Allah, then all of your deeds would surely become worthless, and you would certainly be from among the losers."** [Surah az-Zumar 39:65] And Allah the Mighty and Majestic says: **"But if they had associated others with Allah, then whatever they were doing would have been rendered worthless."** [Surah al-An'am 6:88]



## MAJOR POLYTHEISM (*SHIRK AKBAR*) IS DIVIDED INTO FOUR CATEGORIES:

**The First Category:** The polytheism (*shirk*) of supplication. The evidence for this is the statement of Allah the Exalted: “So whenever they would board a ship, they would call upon Allah alone, sincerely directing their worship to Him. But then when they were delivered to land they would immediately return to their polytheism (*shirk*).” [Surah al-Ankabut 29:65]

**The Second Category:** The polytheism (*shirk*) of intent, desire, and purpose. The evidence for this is the statement of Allah the Exalted: “Whoever desires the life of this world and its pleasures, We will compensate them for their deeds therein, and they will not be deprived of their compensation (in the life of this world). They are the ones for whom there is nothing in the Hereafter but the Fire. And whatever they have done has been lost and their actions have become worthless.” [Surah Hud 11:15-16]

**The Third Category:** The polytheism (*shirk*) of obedience. The evidence for this is the statement of Allah the Exalted: “They have taken their scholars and monks as lords besides Allah, and (they have also done this with) the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no god except for Him. Exalted is He above whatever they associate with Him.” [Surah at-Tawbah 9:31]

The intent of this verse for which there is no doubt is that it applies to the obedience of scholars and monks upon sinfulness and wrongdoing; not the invoking of them. This is the way that the Prophet (ﷺ) explained this verse to 'Adi ibn Hatim when he asked about it saying: “We did not used to worship them.” Then the Prophet explained that their worship of them was their obedience of them upon wrongdoing.

**The Fourth Category:** The polytheism (*shirk*) of loving. The evidence for this is the statement of Allah the Exalted: “And from the people are those who take others beside Allah as equals. They love them as they (should) love Allah. But those who believe are stronger in their love of Allah.” [Surah al-Baqarah 2:165]



## MINOR POLYTHEISM (*SHIRK ASGHAR*)

Minor polytheism (*ash-shirk al-asghar*) involves showing off. The evidence for this is the statement of Allah the Exalted: “So whoever hopes to meet his Lord, then let him do righteous deeds and not associate anything in the worship of his Lord.” [Surah al-Kahf 18:110]



## HIDDEN POLYTHEISM (*SHIRK KHAFI*)

The evidence for hidden polytheism (*shirk khafi*) is the statement of the Messenger of Allah (ﷺ): "Polytheism (shirk) in this nation is more hidden than the crawling of an ant on a smooth black stone in the darkness of the night." The expiation for this is as the Messenger of Allah (ﷺ) said: "*Allahumma inni a'oothu bika an ushrika bika shay'an wa ana a'lam wa astaghfiruka min adh-dhanb alladhi laa a'lam.*"



## DISBELIEF (*KUFR*) IS OF TWO TYPES:

**The First Type:** is the disbelief (*kufr*) which expels an individual from the religion. This type of disbelief (*kufr*) consists of five different categories.

**The First Category:** The disbelief (*kufr*) of denial. The evidence for this is the statement of Allah the Exalted: **“So who is more unjust than the one invents a lie about Allaah or denies the truth when it has come to him? Is there not in the Hellfire a place of residence for the disbelievers?”** [Surah al-Ankabut 29:68]

**The Second Category:** The disbelief (*kufr*) of refusal and pride despite recognizing the truth. The evidence for this is the statement of Allah the Exalted: **“And when your Lord said to the angels: 'Prostrate before Adam'; so they all prostrated, except for Iblis. He refused and was arrogant and thus became from amongst the disbelievers.”** [Surah al-Baqarah 2:34]

**The Third Category:** The disbelief (*kufr*) of doubt which is the disbelief (*kufr*) of skepticism. The evidence for this is the statement of Allah the Exalted: **“And he entered his garden and was unjust to himself. He said: 'I do not think that this will ever perish. And I do not think the Hour will arrive. And even if I were brought back to my Lord, I will surely find better than this as a reward.' His companion said to him while he was conversing with him: 'Have you disbelieved in the One who created you from dust and then from a sperm-drop and then fashioned you into a man? But as for me, then He is Allah, my Lord, and I will not associate anyone with my Lord.”** [Surah al-Kahf 18:35-38]

**The Fourth Category:** The disbelief (*kufr*) of turning away. The evidence for this is the statement of Allah the Exalted: **“But those who disbelieve turn away from that which they are warned.”** [Surah al-Ahqaf 46:3]

**The Fifth Category:** The disbelief (*kufr*) of hypocrisy. The evidence for this is the statement of Allah the Exalted: **“That is because they believed and then disbelieved; therefore their hearts were sealed, so they do not understand.”** [Surah al-Munafiqun 63:3]

**The Second Type:** The second type disbelief (*kufr*) is minor disbelief (*kufr*) which does not expel an individual from the religion. This type of disbelief (*kufr*) is also referred to as the disbelief (*kufr*) of rejecting blessings. The evidence for this is the statement of Allah the Exalted: **“And**



Allah presents an example; a city which was safe and secure. Its provision comes to it in abundance from everywhere, but it denied the favors of Allah. So Allah made it taste the severity of hunger and fear for what they used to do." [Surah an-Nahl 16:112]



**HYPOCRISY (NIFAQ) IS ALSO DIVIDED INTO TWO CATEGORIES  
THE HYPOCRISY OF BELIEF AND THE HYPOCRISY OF ONE'S  
ACTIONS:**

**The Hypocrisy of Belief** Consists of six variations which all condemn the one who possesses them to the lowest depths of the Hellfire.

**The First:** Rejection of the Messenger of Allah (ﷺ).

**The Second:** Rejection of anything that the Messenger of Allah (ﷺ) was sent with.

**The Third:** Possessing hatred for the Messenger of Allah (ﷺ).

**The Fourth:** Possessing hatred for anything that the Messenger of Allah (ﷺ) was sent with.

**The Fifth:** Finding pleasure in the degradation of the religion of the Messenger (ﷺ).

**The Sixth:** Hating the prevalence of the religion of the Messenger (ﷺ).

**The Hypocrisy of One's Actions** Consists of five variations. The evidence for this is the statement of the Messenger of Allah (ﷺ): "The signs of the hypocrite (*munafiq*) are three: When he speaks he lies, when he makes a promise he breaks it, and when he is trusted he betrays the trust."<sup>6</sup> And in another narration we find the following wording: "If he argues he is disgraceful and when he enters into contracts he breaks them."<sup>7</sup>



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<sup>6</sup> This narration has been extracted by both Imam al-Bukhari and Muslim.

<sup>7</sup> This narration has also been extracted by both Imam al-Bukhari and Muslim.

## THE MEANING OF “TAGHOOT” AND THE MAIN EXAMPLES OF IT:

Know – and may Allah have mercy upon you – that the first thing that Allah has made obligatory upon the progeny of Adam is disbelief in *taghut* and belief in Allah. The evidence for this is the statement of Allah the Exalted: **“And certainly We have sent to every nation a messenger, (declaring), worship Allah alone and avoid anything which is worshipped besides Allah (*taghut*).”** [Surah an-Nahl 16:36]

As for the description of how one should disbelieve in the *taghut*, then this involves believing that the worship of other than Allah is unsubstantiated falsehood so you abandon it and detest it and recognize the disbelief of those who do this. Similarly you should disassociate yourself from them.

As for the meaning of belief in Allah, then this involves believing that Allah is the One God who deserves to be worshipped alone without directing any worship to other than Him. All forms of worship should be directed to Him alone while at the same time negated and rejected for everything else besides Him.

People who believe in Allah love the people of sincere monotheistic worship and similarly align themselves with them just as they detest the people of polytheism (*shirk*) and disassociate themselves from them. This was the religion of Ibrahim which exposed the foolishness of those who turned away from it.

This was the example that Allah informed us of in His statement: **“Indeed there was an excellent example for you in Ibrahim and those who were with him when they said to their people: 'Indeed, we are free of you and whatever you worship other than Allah. We have rejected you, and animosity and hatred has begun between us and you (and will continue) forever until you believe in Allah alone'.”** [Surah al-Mumtahinah 60:4]

The word *taghut* is general. Everything that is worshipped other than Allah while being pleased with this worship whether it be something which is worshipped, or someone who is followed, or something which is obeyed other than Allah and His Messenger; all of this is included in the term *taghut*.

The different types of *taghut* are many. But the most important manifestations of these *taghut* are five:

**The First:** The devil that calls to the worship of other than Allah. The evidence for this is the statement of Allah the Exalted: **“Did I not enjoin upon you, O children of Adam, that you do not worship Satan (for) indeed, he is to you a clear enemy?”** [Surah Ya Seen 36:60]

**The Second:** The oppressive ruler who alters the rulings of Allah the Exalted. The evidence for this is the statement of Allah the Exalted: **"Have you seen those who claim that they believe in what has been revealed to you, and what was revealed before you? They wish to refer legislation to the *taghut* while they have been ordered to reject it. But Satan wishes to lead them far astray."** [Surah an-Nisa 4:60]

**The Third:** The one who judges by other than what Allah has revealed. The evidence for this is the statement of Allah the Exalted: **"And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers."** [Surah al-Ma'idah 5:44]

**The Fourth:** Whoever claims to possess knowledge of the unseen other than Allah. The evidence for this is the statement of Allah the Exalted: **"The knower of the unseen and He does not reveal (anything from His knowledge of the) unseen to anyone. Except to whom He has chosen (from His) messengers. And indeed, He sends before him (each messenger) and behind him observers."** [Surah al-Jinn 72:26-27] And His statement: **"And with Him are the keys of the unseen, none knows them but Him. And He knows what is on land and in the sea. Not a leaf falls, except that he knows it. And there is not a grain in the depths of the earth; nor anything (else) fresh or dry, except that it is written in a Clear Record."** [Surah al-An'am 6:59]

**The Fifth:** Whoever is worshipped besides Allah while being pleased with being worshipped. The evidence for this is the statement of Allah the Exalted: **"And whoever from amongst them should say: 'Indeed, I am a god besides Him' that one We will requite with Hellfire. This is how We reward the wrongdoers."** [Surah al-Anbiya 21:29]

So know that a person does not become a believer in Allah until he disbelieves in the *taghut*. The evidence for this is the statement of Allah the Exalted: **"So whoever disbelieves in *taghut* and believes in Allah has grasped the most trustworthy handhold that will never break. And Allah is All-Hearing, All-Knowing."** [Surah al-Baqarah 2:256]

The right path is the religion of Muhammad while the wrong path is the religion of Abu Jahl. The most trustworthy handhold is the testification that there is no god except for Allah () which consists of negation and affirmation. All forms of worship are negated from everything else besides Allah the Exalted, and all forms of worship are to be affirmed for Allah alone without being directed to anything else.

And All praise be to the One whose blessings enable us to perform righteous deeds.

